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originally recited. We can say in a fairy tale: *Then came the wolf* instead of *Then came a wolf*. We also use *certain* for *some*. In Mark 12 42 we read: *There came a certain poor widow* (καὶ ἔλθοῦσα μία χήρα πτωχή) and in Acts 17 28: *As certain also of your own poets have said* (ὡς καὶ τινες τῶν καθ' ὑμᾶς ποιητῶν εἰρήκασιν).

Dalman states in § 16, 7 of his *Grammatik des jüdisch-palästinischen Aramäisch* (Leipsic, 1905) that in the colloquial speech of Galilee *that man* or *that woman* could be substituted for *I*; in imprecations and asseverations these expressions are used also for the second person (*hâhû gâbrâ* or *hâhî ittêtâ* for *thou*, and *illên 'ammâ* for *ye*). Marcus Jastrow remarks on p. 336^a (printed in 1890) of his Talmudic dictionary that *hâhû gâbrâ* and *hâhî ittêtâ* were used euphemistically for *myself* or *thyself* (to avoid ominous speech or curse). Cf. *op. cit.* p. 209, l. 3 (printed in 1888). See also DB 4, 581, 4 and my paper *The Son of Man* in *The Monist*, January, 1919, pp. 123—131 (abstract in JAOS 37, 14).

Johns Hopkins University

PAUL HAUPT

Greek *sîrós*, *silo*, and *sōrós*, *stack*

On our farms round wooden towers are used for the storage of green crops. These tall circular tanks (with roofs and doors) are known as *sîlos*. In Europe this name is given to the large warehouses for the storage of grain which we call *elevators* (MK⁶ 11, 504; EB¹¹ 12, 339). But originally *silo* denoted a *cavity* in a rock, or a *pit* in the ground, for the preservation of grain. In Malta, wheat is preserved in hundreds of pits cut in the rock; a single *silo* will store from 60 to 80 tons of wheat which, with proper precautions, will keep in good condition for four years or more (EB¹¹ 12, 336^a).

We find the name *silo* in French and in Spanish. In Latin it appears as *sirus* (Plin. 18, 306) and in Greek as *σιρός*, which means not only *silo*, but also *pitfall*. The *l* in *silo* is more original than the *r* in Lat. *sirus*. On the other hand, Lat. *ebur*,

ivory, has preserved the *r* of Assy. *pîru*, elephant, while we find in Arabic (and the other Semitic languages) *fîl* with *l* as in ἐλέφας (AJSL 23, 262). Σιρός is the Assy. *šêlu*, cavity (AJSL 34, 232) which was afterwards pronounced *šîlu*. The *i* in σιρός is long; we also find the spelling σειρός (AJP 39, 309ⁱ). Assy. *šêlu* is a contraction of *ša'lu*, *šaġlu*. In Arabic, the feminine form *šāġlah* denotes a *stack* of grain; cf. Egypt. *šn^c*, granary (Ember).

Several words signify both *pit* and *stack*, e. g. Ger. *Miete*, which represents the Lat. *meta* = Arab. *mi'tâ'*, means not only *stack* of grain, but also *pit* for the preservation of farm produce. For the *ie* in German instead of Lat. *e* we may compare Ger. *Riemen*, oar = Lat. *remus*. Vegetables stored in pits during the winter are usually piled up to some height and covered with earth to keep out the frost (CD 4513^a). On the other hand, the superstructures of our silos are still sunk a short distance into the ground. Arab. *tâbrah* (> Š of *bôr*, pit; cf. JBL 35, 321ⁱ) signifies *pit*, and *tûbrah* (which is identical with *ġûbrah*; for the ġ cf. JBL 39, 164ⁱ): *heap* of grain (cf. Heb. *ġibbûr* and Lat. *saburra*, ZDMG 64, 407, l. 10). Arab. *rakâm*, heap, which is identical with Assy. *karmu*, Ethiop. *kemr*, and Heb. *rêkamûm* (Is. 40 4; see JHUC, No. 320, p. 50ⁱ; JSOR 2, 82, n. 30) is a transposition of *makâr*, pit, from *kûr*, to dig; cf. *kě-tô mikmâr* (Is. 51 20) i. e. *sicut urus fovea captus* (JBL 36, 254).

Σωρός, heap, may be ultimately identical with σιρός, pit. It denoted originally a *heap of grain* (σωρὸς σίτου, Herod. 1 22). Σίτος represents a feminine form of Assy. *šê'u*, grain (Sumer. *še*): *še'atu*, *še'itu*, *šêtu* which was afterwards pronounced *sîtu*. Assy. *ê*, which is a mutation of *â*, generally appears in Hebrew as *ô*, e. g. Assy. *rêšu*, head; *ġênu*, flock = Heb. *rôš*, *ġôn* (ZA 31, 247ⁱ; JBL 36, 90. 258ⁱ; G²⁹ § 25, e). We find this *ô* in *πωρος* = Assy. *pêlu*, shell-limestone, which we have also in Μέσπιλα, i. e. *built of shell-limestone*, the name given in Xenophon's *Anabasis* (3, 4, 10) to the site of Nineveh (JBL 36, 98ⁱ; contrast Streck's *Assurb.* 274ⁱ, cdxlviiiⁱ). The name Mosul (Arab. *al-Mauçil*, Junction, i. e. place where several roads meet) may be an adaptation of *Mespila* with progressive assimilation of the *p* as in Assy. *içpûru*, bird = *içpûru* (BAL 94; JAOS 36, 417).

The Arabic name for *silo* is *maṭmûrah* which is identical with Heb. *maṭmôn* from which the word *mammon* is derived. For the assimilation of the *ṭ* we may compare Talmud. *qámmâ* = *qadmâ'â*, first, and *únnâ* = *údnâ*, ear (cf. ASKT 167ⁱ; BA 1, 264ⁱ) Heb. *maṭmônîm* means both *provisions* (wheat, barley, olive oil, honey) stored in silos (Jer. 41 8) and hidden *treasures*, just as our *hoard* may denote *stores* laid by and *treasures*. Ger. *Hort* is an old term for *treasure*. Syr. *auçêrê*, which corresponds to Heb. *ôçarôt*, *treasures*, is commonly used for *granary*, grain; cf. Am. 8 5 where we must read *niṭtâh hab-bôr*. There is no word *bar*, grain, in Hebrew: we must substitute throughout *bôr*, pit, silo.

Another Hebrew name for *silo* is *měgûrâ* (Hag. 2 19) or *mamgûrâ* (Joel 1 17) = *měkûrâ*, *mamkûrâ* (with partial assimilation of *k* to *m*). The meaning of the corresponding Assy. *namkûru* or *makkûru* (= *mamkûru*) is not *property*, *possession*, but *store*, *hoard*, *treasure*. The primary connotation of *mamkûr* is *pitted*, i. e. *buried in a pit*. Assy. *tamkaru*, merchant, which appears in Arabic as *tâjir*, is derived from the same denominative stem (root *kr*; cf. AJSL 23, 252; JBL 36, 141).

The barns referred to in the Bible were underground granaries (AJSL 23, 252; 34, 232; JBL 38, 133ⁱ). The pit into which Joseph was cast by his brothers, was a silo, as was also the well in which Jonathan and Ahimaaz concealed themselves at Bahurim (AJSL 26, 11). Varro uses *puteus* in this sense. The treasure for which the Athenian Callias (Plut. *Aristid.* 5) was called *λακκόπλουτος*, had not been sunk in a well, but had been concealed in a cache. These pits served also as prisons; they are still used for this purpose by officers of the French army in Algeria (see Bescherelle's explanation of *peine de silo*). The clause *there was no water in it* (Gen. 37 24) seems to be a subsequent addition derived from Jer. 38 6. Rashi remarks that *there was no water in it* is superfluous after *the pit was empty*. His view that there was no water in it, but snakes and scorpions, will hardly be endorsed by modern commentators. Even in Jer. 38 6 the second half of that verse (*in the pit there was no water, but mire; so Jeremiah sank in the mire*) may be a subsequent addition.

The *Tullianum*, in which many prisoners were killed or starved to death, is supposed to have been originally a cistern or well. The view that this ancient dungeon was a beehive tomb (EB¹¹ 1, 248^a, l. 3; 19, 104^{bi}; 23, 590^b) is untenable. The name of this earliest of the existing buildings in Rome, on the eastern slope of the Capitoline Hill, under the church S. Giuseppe dei Falgnani, is not connected with Servius Tullius, but with *tullius*, fountain. Pliny (17, 120) speaks of the *Tiburtes tullii*. The only access to the Tullianum was a hole in the stone floor, through which the prisoners were lowered. It was a dungeon like the oubliettes in medieval castles (CD 4177^a; cf. DB 4, 103^b). The name *Carcer Mamertinus* was given to the Tullianum in medieval times (EB¹¹ 23, 590^b). Arab. *ḡābara*, to confine, hold in custody, may mean originally *to put in a silo*. The initial *ḡ* instead of the causative *s* is due to the *r* (JBL 39, 164ⁱ).

In one of the Syriac versions of the legend relating St. Helena's rediscovery (PAPS 58, 238ⁱ) of Jesus' cross we read that the empress commanded to throw Judas into a dry pit and keep him there for a week without food (Nestle, *De Sancta Cruce*, p. 17, l. 263; p. 48, l. 10). Judas was one of the Jews in Jerusalem when St. Helena came to the holy city. He is called a son of Simon and nephew (or grandson; see *op. cit.* pp. 57. 58) of St. Stephen, the protomartyr, and Zacchæus who is identified with Nicodemus. After Judas had been baptized, he was known as Cyriacus and became bishop of Jerusalem.

The farm produce stored in silos undergoes fermentation (cf. Heb. *nīkmār* = *nīmkār* and Arab. *taxāmmara* = *tamaxxara*, root *xr*) and develops noxious gases. When the wheat is to be taken out of a Palestinian silo, the pit is aired by throwing a bundle in and drawing it out again till a lamp continues to burn (JBL 38, 133ⁱ). Even our American silos are foul with carbon dioxid, corresponding to the choke-damp of mines. On Sept. 26, 1920 two boys were asphyxiated in an empty silo on their father's farm at the little village of Mechanicsville, about 7 miles N of Belair, Md.

Johns Hopkins University

PAUL HAUPT